Talmudic-Encyclopedia-Shacharit-Morning-Prayer

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אנציקלופדיה תלמודית:שחרית

Talmudic Encyclopedia: Shacharit (Morning Prayer)

Shacharit (Morning Prayer) - one of the three fixed prayers every day, whose time is in the morning.

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Its Name

The Shacharit prayer is called in the language of the Tannaim “Tefillat HaShachar”[1], and sometimes it is called “Tefillat Shacharit”[2], and in the language of the Rishonim it is sometimes called “Tefillat Yotzer”[3].

Its Source

Who instituted the morning prayer, and corresponding to what was it instituted, is a matter of dispute among Tannaim and Amoraim: According to those who say that the prayers, the Men of the Great Assembly instituted them corresponding to

the daily offerings[4], the Men of the Great Assembly instituted the morning prayer[5] corresponding to the daily* morning offering[6], and according to those who say that the prayers, the Patriarchs instituted them[7], Abraham our forefather instituted it, as it is said: And Abraham rose early in the morning to the place where he had stood[8], and standing is nothing but prayer, as it is said: And Phinehas stood and prayed[9], and even according to those who say that the Patriarchs instituted them, the Sages linked the morning prayer to the daily morning offering[10].

And for those who hold in the Jerusalem Talmud that the three prayers of the day correspond to the three times the day changes for the creatures[11], later authorities wrote that the morning prayer was instituted for giving thanks to God for bringing us from darkness to light[12].

In the origin of the matter that there is a prayer whose time is specifically in the morning, and that it is not possible to pray all the prayers of the day at one time, it is said in the Tosefta and in the Gemara as it is stated: Evening and morning and noon I will speak and moan[13], evening is the evening prayer, morning is the morning prayer, and noon is the afternoon prayer[14], and see also prayer.

Giving Peace Before It

It is forbidden for a person to precede to the door of his friend to greet him before he prays the morning prayer[15], once the time of prayer has arrived[16], and one who does so, it is as if he built an altar, as it is said: "Cease from man, whose breath is in his nostrils, for in what is he to be accounted of?"[17], do not read “in what” (בַּמֶּה) but “altar” (בָּמָה)[18], or they expounded: in what did you consider him and not God[19], meaning in what did you consider him that you preceded his honor to My honor[20].

And there are among the early ones who hold that it is not forbidden to precede to his door except in bowing[21]. It is only forbidden to rise early to his door, but one who encounters his friend in any place or in the synagogue, it is permitted to give greeting[22].

And there are from the early ones who hold that even when one meets his friend in the market, he should only say to him “Good morning of my master,” so that he will pay attention that he is forbidden to linger in other matters at all, until he prays[23].

When he does not mention the word Shalom

There are some of the Rishonim who wrote that even when rising early to his door, it is not forbidden except when mentioning the word “Shalom,” because the name of the Holy One, blessed be He, is Shalom, but it is permitted to say “Good morning”[24].

And there are those who hold that even this is not permitted except when going for some matter, but if he is going only to greet him, it is forbidden in any language[25].

Bowing

There are some of the early authorities who wrote that it is not forbidden to greet with peace before the prayer except in bowing, but giving peace verbally is permitted in any manner[26].

And bowing, there are some of the early authorities who wrote that it is only forbidden when one rises early to his door[27], and there are those who wrote that bowing is forbidden even without rising early to his door[28] and giving greeting[29], and they wrote that after he has begun the blessings, since he has accepted upon himself the yoke of the kingdom of heaven, there is no concern for this[30].

Engaging in his business and setting out on the road before it

It is forbidden for a person to attend to his affairs or set out on a journey – after dawn has risen[31] - before he prays[32], as it is said: Righteousness shall go before him and shall set his steps on the way[33].

After the recitation of songs and praises, there are those who permitted engaging in one’s affairs even before the Amidah prayer[34], and the Rishonim wrote that one should not do so[35], and so the Acharonim wrote that it is good to be stringent in this[36].

In heavenly matters, it is permitted to engage even before prayer[37].

Eating and Drinking Before Her

It is forbidden to eat and drink - from the rise of dawn[38] - before the morning prayer[39], as it is said: You shall not eat on the blood[40], and they expounded: Do not eat before you pray for your blood[41], and they said that anyone who eats and drinks and then prays, about him the scripture says: And you have cast Me behind your body[42], do not read your body but your pride, the Holy One, blessed be He, said, after this one has become proud, he accepts upon himself the kingdom of heaven[43], and furthermore they said: Beware lest you forget the Lord your God[44], this refers to one who removes the yoke of the kingdom of heaven, eats without prayer, without blessing[45].

To drink, the early authorities wrote that it is only forbidden with intoxicating drink, but water, since there is no pride in drinking it, is permitted[46]. And there are those who hold that it is forbidden to drink even water, for even in drinking it there is pride[47].

To eat and drink for healing, it is permitted even before prayer[48], and there are those who prohibit[49]. The thirsty and hungry, if they wish, are permitted to eat and drink before prayer[50].

On eating and drinking on Shabbat* before prayer, if it is forbidden due to the obligation of Kiddush*, see Kiddush.

Started first

He began to eat before dawn, there are among the early ones who wrote that he needs to stop[51], and there are those who wrote that he does not need to stop[52].

Study Before Her

To learn before the morning prayer, there are Rishonim who wrote that it is permitted, as we find that Amoraim did so[53].

And there are those who wrote that it is forbidden to engage in Torah study once its time has arrived[54], and in their opinion, early authorities deliberated that they only prohibited it for a person who prays in his study hall and is not accustomed to going to the synagogue, for then there is concern that he might be

preoccupied with his study until the time for prayer passes. But one who is accustomed to going to the synagogue need not worry[55]. And furthermore, there are those who wrote in their opinion that teaching others is permitted, since the time is passing, and if they do not study now, they will be idle and unable to learn, and the merit of the many is a great thing[56].

He began to engage in Torah before the time of prayer, the later authorities wrote that according to everyone it is permitted for him to continue[57].

Haircut and Bathhouse Before Its Time

Even though it is forbidden to get a haircut and bathe close to Mincha*, even before its time[58], close to Shacharit, the Rishonim wrote that it is permitted to get a haircut and bathe, because they only decreed close to Mincha, which is a common occurrence, but in the morning, since it is not common to get haircuts and bathe, they did not decree[59].

Wrapping of Tallit

The custom of all Israel is to wrap in a large tallit in the morning prayer[60], regarding the order of wrapping a tallit see further under tzitzit.

The Laying of Tefillin

Tefillin*, even though it is customary not to wear them all day, every person must be careful with them to have them on during the time of the recitation of Shema* of the morning and the morning prayer[61], regarding the law and its reason, and on the order of putting on Tefillin, see further putting on Tefillin[62].

Awakening

A person needs to strengthen like a lion to stand in the morning for the service of his Creator, and he should awaken the dawn, and not let the dawn awaken him[63], and he should not turn in his bed in a lazy manner[64], but immediately when he awakens from his bed, he should rise with alacrity to serve the service of

the Creator[65], and he should rise early to the synagogue[66], and if he cannot rise early, in any case, he should not delay the time of prayer that the congregation prays[67].

Washing of Hands

On the washing of hands* before the morning prayer, see also washing of hands and see prayer.

Content and Order

Blessings of the Dawn

From the moment a person awakens from his sleep, he needs to bless several blessings[68].

On the blessings and their order see also blessings of the morning; on the blessing of the tzitzit see also tzitzit and see blessing of the commandments; on the blessing of the tefillin, see also tefillin and see blessing of the commandments.

Entrance to the Synagogue

Entering the synagogue, the Geonim and Rishonim wrote that one should say "How goodly are your tents, etc."[69], and "But as for me, in the abundance of Your lovingkindness, etc."[70].

Blessing of the Torah

On the blessing of the Torah*, which is recited before the morning prayer[71], and on the things that are said immediately after it, see also the blessing of the Torah.

The Portion of the Binding

The later authorities wrote that it is good to say the section of the Binding [72], before the prayer [73], in order to mention the merit of the forefathers, and in order to subdue one's inclination to the service of God [74], and before it some say "Our God and the God of our fathers, remember us with a good memory before You" etc., and after it they say "Master of the Universe, just as he suppressed his mercy" etc. [75].

The Portion of the Manna

The later authorities wrote that it is good to say the section of the manna[76], before the prayer[77], in order that he believes that all his sustenance comes to him through providence[78]. And the early authorities wrote that there are those who have the custom to say it after the prayer[79].

And there are later authorities who wrote that it is not customary to say it at all[80].

The Ten Commandments

The later authorities wrote that it is good to say the Ten Commandments[81], before the prayer[82], for through this he will remember the standing at Mount Sinai every day and his faith will be strengthened by this[83].

And the early ones wrote that there are those who are accustomed to say them on Monday and Thursday after the prayer[84]. And in public, they should not be said, because of the complaint of the sectarians[85], lest they say to the common people that the rest of the Torah is not true[86].

And there are later authorities who wrote that they do not customarily say them at all[87].

Forever let a person

After the morning blessings, the Geonim and Rishonim wrote that one says: "Forever let a person be God-fearing, etc.", "Master of all worlds, etc.", "But we are Your people, etc.", "You are He before the world was created, etc.", until “to your eyes said the Lord”[88], which is an opening to his prayer and is like a confession and request for forgiveness[89], and our ancestors instituted to say it every day before beginning with the hymns[90].

There are those who arranged it after the section of the Tamid and “Which is their place” and the Baraita of Rabbi Yishmael[91], and there are those who arranged it before all these, immediately after the morning blessings[92].

There are some of the early ones who wrote that one should not open: A person should always be God-fearing in private, for indeed in public one must be God-fearing, but rather begin: Master of all worlds[93], and there are those who explained that it comes to encourage a person to be God-fearing even in private[94].

He who sanctifies His name in public, there are those who wrote that they conclude with the name[95], and there are those who wrote that they do not conclude with the name[96]. And there are places where they do not customarily say Master of all worlds, etc., at all[97].

On the saying of “Blessed be the name” etc., after “Hear O Israel” that in the Master of all worlds, and the intention to fulfill the obligation of the recitation of Shema*, see also the recitation of Shema.

Offerings

The early ones wrote that it was customary to say in the morning the sections of the offerings[98], the burnt offering* and the meal offering and the peace offerings* and the sin offering* and the guilt offering*[99], because the recitation of them, and the engagement with them, the scripture considers it as if he offered the sacrifices[100].

And they do not read them before the day, because the reading is in place of the offering of the sacrifice, whose time is during the day[101].

And after their reading, he shall say: Master of the Universe, may it be Your will before You that this be considered and accepted before You as if I had offered a burnt offering in its time, a meal offering in its time, and the like[102]. And after

the section of the sin offering, he shall not say thus, because a sin offering does not come as a freewill offering[103].

With the sacrifices, he shall say the verse: "And he shall slaughter it on the side of the altar, etc."[104]. And there are among the later authorities who wrote that today it is not customary to say the sections of individual sacrifices[105].

There are those who are accustomed to say after the blessing of the Torah, before the section of the Tamid, the section of the Kiyor*[106], and afterwards the section of the Terumat HaDeshen*[107].

On the recitation of the sections of the sacrifices orally, see also Written Torah.

The Portion of the Tamid

The Geonim and Rishonim wrote that they say the section of the Tamid[108], to mention the act of the Tamid[109], based on: “And we will render the bulls of our lips”[110].

After the section of the Tamid, some have the custom to say the verse: "And it shall be pleasing to the Lord, etc."[111]. And some have the custom to say: "And he shall slaughter it on the thigh, etc."[112].

They do not say the section of the Tamid except during the day[113], because they do not offer the Tamid sacrifice except during the day[114].

Incense

After the section of the Tamid, the early and later authorities wrote that there are those who have the custom to say the section of the altar* burning incense[115], and the section of the ingredients of the incense* and its making[116].

On the recitation of the Baraita of the Incense Offering before the prayer, see Ketoret.

Order of the Arrangement

After the section of the Tamid, the early authorities wrote that one says the Order of the Arrangement*[117], which is a section from the Talmud[118], and after it, it is good to say: Master of the worlds, You commanded us, etc.[119].

Verses of Musaf

On Shabbat, there are early authorities who wrote that after the section of the Tamid, they say the verses of the additional offerings of Shabbat: "And on the Sabbath day, etc."[120], and similarly on Rosh Chodesh, there are those who are accustomed to add the verses of the additional offering of Rosh Chodesh: “And on your new moons”[121], and there are those who wrote not to mention the verses of Rosh Chodesh, because they are read in the Torah[122], and there are those who disagree and hold that the additional offerings are not mentioned at all with the morning Tamid[123].

Priestly Blessing

After the section of the Tamid, there are some of the Rishonim who wrote that they say the Priestly Blessing[124], as they would do in the Temple, blessing the Priestly Blessing after the service[125], and there are those who wrote to say it after the blessing of the Torah, before the section of the Tamid[126], in order to mention the blessing of Israel before the Tamid offerings[127].

What is their place and the Baraita of Rabbi Ishmael

After the section of the Tamid, the Geonim and Rishonim wrote that they recite the chapter “Which are the Places”[128], and the Baraita: Rabbi Yishmael says with thirteen methods, etc.[129], because a person needs every day to study Scripture, Mishnah, and Talmud[130]. Therefore, after they recite the section of the Tamid, which is Scripture, they recite the chapter “Which are the Places,” which is Mishnah, and the Baraita of Rabbi Yishmael, which is Midrash, and is considered as Talmud[131].

And they instituted to say specifically the chapter “Which are their places,” because there is no dispute in it, and it is a clear Mishnah from Moses at Sinai[132], and also because it is the order of sacrifices[133], and they established it after the section of the Tamid, because scholars who engage in the service, it is as if they are offering[134].

And the Baraita of Rabbi Ishmael they established because it is the beginning of the Torah of the Priests, which is the head of all the sacrifices, therefore they established it near the sacrifices[135].

Statement at Night

The one who rises after midnight, even before the day, blesses the blessing of the Torah, and studies “Eizehu Mekoman” and “Rabbi Yishmael”[136], but does not say the sacrifices, for sacrifices are only offered during the day, and they are only recited at the time of their performance[137].

On the morning blessings, if they are recited at night, see also morning blessings.

Kaddish D’Rabbanan

When praying in public, after the blessings, and after they have said Mishnah and Aggadah and Baraita, the later authorities wrote that they say Kaddish de-Rabbanan[138].

On the Laws of Kaddish of the Rabbis and When It Is Said
See also Kaddish; on its recitation before or after Hodu, see also Pesukei Dezimra.

Verses of Song

Scholars praised one who recites Hallel early every day, and explained in the Gemara that the intention is for the Verses of Song[139], therefore it became customary to recite hymns every day before the prayer, and they instituted a blessing before them and after them[140].

On the verses of praise*, their source of recitation, their content, the blessing before them and after them, and the law of interruption in them, see also verses of praise.

Kaddish

When praying in public, after the Verses of Praise and the blessing of Yishtabach, the Geonim and Rishonim wrote that Kaddish is said[141], up to “le’eila”[142], and we find several reasons for its recitation: a) To separate between the Verses of Praise and the prayer[143].

b) To interrupt between Yishtabach and Yotzer, to inform that Yishtabach is established on the Verses of Praise[144].

c) The Kaddish is on the Verses of Song, for in every place where verses are expounded, they say Kaddish[145], because the explicit Name emerges from every word and letter in the Torah, and we do not know how to intend, therefore it is customary to say Kaddish after them[146].

d) The sanctification is on the mitzvah of Pesukei Dezimra, for every mitzvah that is said with ten, it is necessary to sanctify separately, therefore when they finish the mitzvah of Pesukei Dezimra, before they begin another mitzvah of the recitation of Shema and its blessings, they sanctify on the mitzvah they completed[147].

e) To mention the end of days and the redemption before the prayer, for the essence of the Kaddish is on the matter of redemption[148].

And there are from the Geonim who wrote that one does not say Kaddish unless they interrupted with speech after Yishtabach, but if they did not interrupt, one does not say Kaddish[149].

On the laws of Kaddish, and on the law of its recitation with ten, and in Aramaic, see also Kaddish.

Bless

After Kaddish, the chazan says “Bless the Lord who is blessed,” and the congregation responds “Blessed is the Lord who is blessed forever and ever”[150]. Regarding the reason for its recitation, the Rishonim wrote that since

the chazan fulfills the congregation's obligation with the blessings of the Shema reading[151], he tells them to agree to his reading and blessing and bless with him, and they respond and bless, and thus fulfill their obligation[152].

On the laws of reciting Barechu and its response by the congregation, and the liturgical poems that the congregation says while the prayer leader says Barechu, see also Barechu.

Interruption between Yishtabach to Yotzer

It is forbidden to speak between Yishtabach and Yotzer[153], because one must arrange the praise of the Holy One, blessed be He – in the Verses of Song – and then pray, and it is not proper to speak between the arrangement of praise and the prayer[154], and one who speaks between Yishtabach and Yotzer Or, it is a transgression in his hand, and he returns from the arrays of war[155].

Passed and spoke, does not return and bless[156]. And it is permitted to speak for the need of the public or for the need of charity[157] or a commandment[158], because there is concern that perhaps the matter will be delayed and lead to loss and mishap[159].

And there are some of the early authorities who wrote that it is permitted to speak between Yishtabach and Yotzer[160].

After the chazan said Kaddish and Barechu, it is as if he began with Yotzer Or, and one should not speak even of communal needs[161].

Blessings of the Recitation of Shema

In the morning, one blesses two blessings before the recitation of Shema, and one blessing after it[162].

On the blessings of the recitation of Shema*, their content, their definition, and the law of interruption in them, and the law of saying piyyutim, and the law of the Kedusha in the blessing of Yotzer, and if an individual says it, see also blessings of the recitation of Shema; on the spreading of Shema see also spreading over Shema*.

Recitation of Shema

On the commandment of reciting the Shema*, its content, its time, the laws of its recitation, the intention in it, those obligated in it, and the law of interruption in it, see also Shema recitation.

Juxtaposition of Redemption to Prayer

One must juxtapose redemption to prayer[163], therefore when he finishes the blessing after the recitation of Shema: “Who redeemed Israel,” he should immediately stand to pray[164].

On the laws of juxtaposing redemption to prayer, see also Blessings of the Reading of Shema; on the recitation of Barechu between redemption and prayer see also Barechu[165].

Eighteen

On the prayer of the Eighteen, its laws, its content, and the law of interruption in it, see Eighteen and see Prayer.

Repetition of the Shemoneh Esrei, Kedushah, and Priestly Blessing

After the public morning prayer, the prayer leader* repeats the prayer[166], regarding the repetition of the prayer leader*, its conditions, its law, and the law of interruption in it, see also repetition of the prayer leader; regarding the sanctification* said in the repetition of the prayer leader, and its laws, see also sanctification; regarding the priestly blessing* in the repetition of the prayer leader, see also priestly blessing; regarding the improvement of a dream* in the priestly blessing, see also improvement of a dream.

Falling on the Face

After the repetition of the prayer leader, they fall on their faces and supplicate[167].

And it is forbidden to speak between the prayer and the falling of the face*[168], and if he interrupted, he should fall on his face, only it is not as desirable as if he had not interrupted[169].

On the laws of Nefilat Apayim, its content, the manner of its recitation, the days it is said, the days when supplications are increased, and the prayer of Avinu Malkeinu, and other laws of Nefilat Apayim, see Nefilat Apayim; on the confession that some have the custom to say before Nefilat Apayim see Confession.

Hillel

In the beginnings of months and on good days, they say Hallel* after the morning prayer[170]. On its content and the laws of its recitation, see also Hallel.

Half Kaddish

When praying in public, after the falling on the face, the Geonim and Rishonim wrote that the prayer leader says Kaddish[171] until Le'ela[172].

In the taste of the Kaddish, there are those who wrote that it is for the verses of supplication that were said beforehand[173], and to separate between them and the verses that will be said afterwards[174], and there are those who wrote that it is for the commandment of prayer that has concluded[175], and there are those who wrote that by law a full Kaddish should be said here, but it is delayed until after "Tehillah LeDavid" and "Lamnatzeach" and the order of Kedusha[176], so that they are not treated with disrespect, and therefore a short Kaddish is said before them, to show that this is the place of the Kaddish[177], and according to their opinion, for this reason on a day when Mussaf is prayed, a full Kaddish is said before "Ashrei" and the order of Kedusha, because there is no concern that they will be treated with disrespect, not to say them, for he still has to pray the Mussaf prayer afterwards[178].

Torah Reading

On Monday and Thursday, and also on Sabbaths and festivals and intermediate days* and new moons and fasts* and Hanukkah* and Purim*, the Torah is read in public[179], regarding the laws of taking out and bringing in the Torah scroll, and if the bringing in is done before Ashrei and Kedusha Desidra or after them, see also taking out and bringing in; regarding the laws of Torah reading, see also Torah reading; regarding the days on which the Haftarah is read from the Prophets, and the laws of the Haftarah* see also Haftarah.

Ashrei

After half Kaddish, the Geonim and Rishonim wrote that they say “Ashrei Yoshvei” etc.[180] “Tehillah LeDavid”[181], and it is one of the three times that it is said every day, for whoever says “Tehillah LeDavid” three times every day is assured that he is a son of the world to come[182]. And the Rishonim wrote that the three times they said it correspond to the three prayers of the day, but they instituted to say it twice in Shacharit – once in Pesukei Dezimra, and once here – instead of saying it in the Ma’ariv prayer*, because Ma’ariv is optional, and sometimes it is canceled due to necessity[183].

In the reason that they arranged it after the prayer, later authorities wrote that it is in order to separate between the prayer and the order of Kedusha-desidra* [184].

For the conductor

After “Ashrei,” the Geonim and Rishonim wrote that it is customary to say the psalm “May the Lord answer you on the day of distress”[185], because it contains the theme of salvation[186]. Some have written the reason for its recitation is that since it speaks of the end, it is said before “And a redeemer shall come to Zion”[187]. Others have written based on the Jerusalem Talmud and Midrashim, that since it is said in Psalms after eighteen psalms – which is Psalm 20, and it is said in the Gemara that “Happy is the man”[188] and “Why do the nations rage”[189] are considered one psalm[190] – it was arranged after the eighteen blessings in prayer, just as after the prayer a person says to his friend, “May your prayer be answered,” so too King David, after singing eighteen songs and praises, said “May the Lord answer you”[191].

And the early authorities wrote that since it is a psalm of supplication, and it is said “a day of trouble,” it is not recited on Sabbaths and festivals[192], but on weekdays it is recited even on days when Tachanun is not said, except on Rosh Chodesh* and Chanukah* and Purim*[193], and Chol HaMoed[194], and the eve of Passover* and the eve of Yom Kippur* and Tisha B’Av*[195], and on the day of a son’s circumcision and at a wedding feast[196].

And there are those who practice that every day on which Tachanun is not said, Lamnatzeach is not said[197]. And there are early Geonim who did not mention at all the recitation of Lamnatzeach[198].

Kedusha D’Sidra

After the prayer, they say Kedusha-D’Sidra*[199].

On its content and the verses that are added before and after it, the days on which it is said, the manner of its recitation and its laws, and if it is said individually, see also Kedusha Desidra.

Kaddish Titkabal

When praying in public, after the Kedusha of the order, the Geonim and Rishonim wrote that they say Kaddish until “da’amiran be’alma,” and add “tiskabel tzlot’hon” etc., “yehei shlama” etc., “oseh shalom” etc.[200], and this is the conclusion of the prayer[201].

Additions After Kaddish

The early ones wrote that there are those who practice every day – on weekdays[202] - after Kaddish to say the Psalm “A prayer of David, Incline Your ear, O Lord, answer me”[203], because it is written in it “Teach me Your way, O Lord”[204], and they add at its end verses of supplication and request[205], and there are those who wrote that they say the verses: "House of Jacob, come, etc." [206], "May the Lord our God be with us, etc. to incline our hearts to Him, etc. and may these words of mine, with which I have pleaded, etc. so that all the peoples of the earth may know, etc."[207] "For all the peoples will walk each, etc."[208].

And there are places that are accustomed to say “A Song of Ascents, of David: If it had not been the Lord who was on our side”[209], and they add at its end scattered verses from Psalms[210].

And in some places they say “For the Leader; with string-music. A Psalm, a Song: God be gracious unto us, and bless us” [211]. And there are those who wrote that they say “A Psalm of Asaph” [212], which is in place of a ban to curse the wicked [213].

And there are those who wrote additional verses: "Take counsel together, and it shall be brought to nought, etc."[214], “Hold them guilty, O God, let them fall, etc.” and "Let all those that put their trust in Thee rejoice, etc."[215] "Let them also that love Thy name exult in Thee, etc."[216] "And they that know Thy name will put their trust in Thee, etc."[217], and there are those who wrote to say the psalm “A Psalm of David; Unto Thee, O Lord, do I lift up my soul”[218].

After the verses, when praying in public, there are early authorities who wrote that they repeat and say Kaddish[219], and there are those who wrote that they first say the Song of the Day – see below – and afterwards Kaddish Yehei Shloma[220].

Song of the Day

After the prayer, the Geonim and Rishonim wrote that they say the song that the Levites would say on that day in the Temple[221].

There are those who arranged it after the Kedusha of the order[222], and there are those who arranged it after the Pitum Haketoret[223]. When praying in public, after the Song of the Day, the Geonim and Rishonim wrote that they say Kaddish Yehei Shlama[224].

On the content of the song on weekdays, and on special days, and the laws of the saying, see Song; Singing; on the saying of the day day etc., see Remembrance of Shabbat[225]; on the saying of “L’David Hashem Ori” from the beginning of the month of Elul until Shemini Atzeret after the song of the day, see Elul[226]; on psalms that are customary to say on fasts, see Fasts.

The Incense Offering

After the prayer, the Geonim and Rishonim wrote that one says the Baraita of the order of the incense offering[227]. And there are those who have the custom not to say it on weekdays[228].

And there are from the Geonim and the Rishonim who did not mention its recitation at all[229]. On the laws of reciting the Pitum HaKetoret, and the caution not to omit one of its spices, see Ketoret.

Before the recitation of the incense, there are among the early authorities who wrote that they say "There is none holy as the Lord, etc."[230] "For who is God save the Lord, etc."[231], and Geonim and early authorities wrote that they say “There is none like our God, etc.” until "You will save us, You are the one before whom our ancestors offered the incense of spices."[232].

And there are those who wrote that one should not say “Ein Kamocha” except on Shabbat[233].

And after the recitation of the incense, there are those who wrote that they say “You will arise, have mercy on Zion”[234], "It was taught in the school of Elijah: Whoever studies halachot every day, etc."[235], Rabbi Elazar said in the name of Rabbi Chanina: "Torah scholars increase peace in the world, etc."[236].

Kaddish

When praying in public, after the recitation of the incense, the Geonim wrote that one says Kaddish “Yehei Shlama” until “Oseh Shalom”[237]. And there are Rishonim who wrote that one says “Kaddish Al Yisrael”[238].

Upon us to praise

After the conclusion of the Shacharit prayer – like after the conclusion of other prayers[239] - Geonim and Rishonim wrote that Aleinu Leshabeach is recited[240], which is a praise that Joshua instituted at the time he conquered Jericho[241], and Geonim instituted to say it after the prayer[242], and there are those who wrote that Rabban Yochanan ben Zakkai instituted to say it after the prayer[243].

In the reason for its recitation, there are early authorities who wrote that it is in order to linger after his prayer, as a person needs to linger a little after his prayer[244], and later authorities wrote that it is in order to embed in the heart the unity of the kingdom of heaven before departing to their homes, so that when they engage in business with idol worshippers, and see that they are successful, their hearts will not turn to the idols, and the thought of sin will not arise in their minds[245].

And there are from the Geonim and the Rishonim who did not mention the recitation of Aleinu L'shabeach[246].

It is upon us to praise, since there is in it great praise, Geonim and Rishonim have written that it is said standing[247], and so there are those who have written that because there is no praise like it for our Creator, and it surpasses all praises in the world, it is said with intention, standing, and with a covered head[248].

When he reaches "to all their multitude," he should pause a little before saying "and we bow and prostrate," so that it does not appear as if he is returning to the beginning[249].

There are those who are accustomed to say "and the throne of His glory is in the heavens above," and later authorities have written not to say so, but rather "and the seat of His honor"[250].

Mourner's Kaddish

When praying in public, after Aleinu, the later authorities wrote that the Mourner's Kaddish is said[251]. And there are those who hold that it is not said[252].

Bless

On the custom of saying Barechu at the end of the prayer, that is after the repetition of the Shemoneh Esrei, or after the last Kaddish, and on those who hold that it should not be said, see Barechu[253].

The Prayer of the Priests in the Temple

The priests serving in the Temple*, since they would perform the daily offering service in the morning*, and did not have time to pray the entire morning prayer[254], would pray a short prayer in the Chamber of Hewn Stone, after arranging the limbs of the daily offering on the ramp and salting them[255], and thus was the order of their prayer: The appointed one said to them, “Bless one blessing,” and they blessed[256], and the blessing is one of the blessings of the Shema, and the Amoraim disagreed which it is: Shmuel said “Ahava Rabba,” and Rabbi Shimon ben Lakish said “Yotzer Or”[257], and afterwards they recited the Ten Commandments[258], because they are the essence of the religion and its beginning[259], and afterwards they recited the three paragraphs of the Shema[260], and afterwards they blessed three blessings[261]: A) “Emet Veyatziv”[262].

B) Service[263], that is the blessing of Retzeh[264], for the service they performed they would bless: “Be favorable, Lord our God, with the service of Your people Israel and the fire offerings of Israel and their prayer accept with favor,” and they concluded: “Blessed is He who accepts the service of His people Israel with favor,” or they concluded: “For You alone we shall serve with awe[265].”

C) The Priestly Blessing[266], that is the blessing of Sim Shalom[267], and there are those who explain that they recited the verses of the Priestly Blessing, but they recited without the lifting of hands*[268].

And on Shabbat - when the watches change[269] - they add one blessing for the outgoing watch[270], as the outgoing watch says to the incoming watch: He who caused His name to dwell in this house, may He cause love and brotherhood and peace and friendship to dwell among you[271].

There are some of the later authorities who wrote that the priests were not exempted by their short prayer from the obligation of the Eighteen Benedictions of the morning prayer[272], and there are those who hold that they were exempted[273].

Its Time

Scholars established times for prayers[274], and it is a rabbinic commandment to pray each prayer at the time the scholars established for it[275], and these are the times for the morning prayer:

Beginning of Its Time

The beginning time of the Shacharit prayer is not specified in the Talmud[276], and the Rishonim wrote that it is equal to the beginning time of the Tamid* of the morning[277], for the Shacharit prayer was instituted corresponding to the Tamid of the morning[278]. And when is the time, the Rishonim and Acharonim wrote that it is from when the dawn rises and the eastern face is illuminated[279], meaning the entire eastern face[280]. And this time is after the dawn*, and before the sunrise*, and it is the time of the slaughtering of the Tamid[281]. According to their opinion, if one prayed before this time, he has not fulfilled his obligation[282].

And there are those who wrote that the beginning time of prayer is from when the dawn rises, meaning from when it begins to illuminate, even before the east brightens[283], for this is the time of the slaughtering of the Tamid according to the essence of the law[284].

Prayed before dawn did not fulfill obligation, and returns and prays[285].

Initially

Even though the initial time for the Shacharit prayer is from when dawn breaks, or when the east brightens, which are before sunrise*[286], the early authorities wrote that until sunrise it is not yet the main time for prayer[287], and it is forbidden to pray then initially[288], but after the fact, if one prayed then, he has fulfilled his obligation[289], and in a pressing situation, such as one who is compelled to leave on a journey early in the morning, it is permitted to pray before sunrise even initially[290], and thus we found with the Amoraim, that when they wanted to leave on a journey early in the morning, they prayed before sunrise[291].

And there are among the later authorities who wrote in the opinion of the earlier authorities that it is permitted even initially to pray before sunrise, from when one can recognize his friend at a distance of four cubits[292], and so there are those who wrote that it is permitted initially to pray before sunrise, from when the entire east is illuminated[293].

On one who needs to set out on the road before the time of the recitation of Shema*, whether it is preferable to pray standing in his house without the recitation of Shema and the juxtaposition of redemption to prayer, or to wait and pray sitting on the way after reciting Shema and juxtaposing redemption to prayer, see further Berachot of the recitation of Shema[294].

Prayer with the Sunrise

It is a commandment to pray with the first light of the sun[295], meaning with the sunrise[296], and in the Gemara, they expounded thus from the verse: “They shall fear You with the sun”[297], meaning that with the sun, they shall pray the morning prayer[298]. And so they said in the Gemara about the “vatikin,” who are humble people and cherish the commandment[299], and they hasten to perform commandments, and strive to do things in their time and commandment[300], they would finish the recitation of Shema* with the sunrise, so that they would connect redemption to prayer and find themselves praying during the day[301], for the main affection of the prayer is at the time of the sunrise[302]. And so there are Amoraim who explained what Rabbi Eliezer said, that one who makes his prayer fixed, his prayer is not supplication[303], as referring to one who does not pray with the first light of the sun[304], meaning he does not take care to seek the time of the commandment and the time of favor[305]. And so the Rishonim wrote that the commandment of the morning prayer is with the sunrise[306], or that this is its main commandment[307], or that this is the commandment in the most preferred manner[308].

In the reason that it is a commandment to pray with the sunrise, the early authorities explained that at that time most nations stumble after the worship of the sun, and therefore they established prayer at that time[309].

End of Its Time

End time of the morning prayer is at the end time of the morning Tamid[310], and the Tannaim disagreed when it is: Tanna Kamma holds until midday*, and Rabbi Yehuda holds until four hours[311] and inclusive[312].

In the reasoning of Rabbi Yehuda, there are those who explained that he learned thus from the verse that hints at the times of the prayers: evening and morning and noon I will speak and moan[313], and until four hours is called morning[314].

The law is according to Rabbi Yehuda[315].

Even according to those who hold that the time for prayer is until four hours, the early and later authorities wrote that if one did not pray until after four hours, even intentionally, he prays until midday, and although he is not given the reward of prayer in its time, he is given the reward of prayer not in its time[316].

And there are from the Geonim who wrote that after four hours one should not pray[317]. After midday it is forbidden to pray Shacharit[318].

On the measure of the hour*, and if it is a temporary hour, and if the day is considered for the division of the hours from dawn until the appearance of the stars or from sunrise until its setting, see also day and see hour.

After the time

On the prayer of compensation for one who did not pray until the time passed, unintentionally or intentionally, see Prayer.

On the lighting of candles on Hanukkah* in the morning prayer see Hanukkah[319].

Footnotes

1. ↑ Mishnah Berakhot 26a; Tosefta Berakhot Chapter 3; Baraita in Berakhot 26b: It was taught in accordance with Rabbi Yehoshua ben Levi.
2. ↑ Tosefta Berakhot Chapter 3, see citation 14; Berakhot 26b: It was taught in accordance with Rabbi Yosei bar Rabbi Hanina; Berakhot 6b: Rabbi Nahman bar Yitzhak said.
3. ↑ Teshuvot HaGeonim HaHadashot Emanuel (Ofek) Siman 173; Ragmah Ta’anit 2b; Rashi Berakhot 29b, and Ta’anit 2b, and more; Mahzor Vitry Siman 46, 81, and more; Ritva Ta’anit 4a. And so it is in many Rishonim.
4. ↑ See also Prayer.
5. ↑ Rashi Berakhot 26b.
6. ↑ See Baraita Berakhot 26b; Rabbis in Jerusalem Talmud Berakhot Chapter 4 Halacha 1. And see Rambam Prayer Chapter 1 Halacha 5, and it is apparent there in his opinion, that he adopted this view, and see Lehem Mishneh there who disagrees with Rambam’s opinion.
7. ↑ See also the aforementioned.
8. ↑ Genesis 19:27.
9. ↑ Psalms 106:30. Baraita Berakhot there; Rabbi Yehoshua ben Levi in Jerusalem Talmud there.
10. ↑ Berakhot there. And see Lehem Mishneh cited in 6.
11. ↑ See also the aforementioned.
12. ↑ See explanation of Rahak there, in the opinion of Jerusalem Talmud there. And similarly in the Letter of Consolation (Moehk page 18). And see citation 65, another interpretation in Jerusalem Talmud.

13. ↑ Psalms 55:18. Tosefta Berakhot Chapter 3; Berakhot 31a; Jerusalem Talmud Berakhot Chapter 4 Halacha 1; see Rambam Prayer Chapter 1 Halacha 6. And see Maharsha Part 1 Berakhot there.
14. ↑ Tosefta there.
15. ↑ See opinions of Rav and Shmuel and Rabbi Abba in Berakhot 14a; Rambam Prayer Chapter 6 Halacha 4; Tur Shulchan Aruch Orach Chaim 89:2. And see Eliyah Rabbah Siman 89 letter 7 in the name of Tosafot's rulings, and Pri Megadim Aishel Avraham there letter 6, a dispute regarding greeting before Musaf, Mincha, and Maariv.
16. ↑ See Rambam there; Shulchan Aruch there.
17. ↑ Isaiah 2:22.
18. ↑ Rav in Berakhot there. And see Abudraham at the end of the blessings of the Shema, in the name of Rabbi Hai, that the verse speaks of the morning, from what is said: "Whose breath is in his nostrils," and is not every person's breath in his nostrils, but it speaks of the morning, when the breath is in a person's nostrils.
19. ↑ Shmuel in Berakhot there.
20. ↑ Rashi there.
21. ↑ See citation 26.
22. ↑ See Gemara Berakhot there, according to what we have learned that sometimes it is permitted to inquire about peace during the recitation of the Shema and its blessings, see also Kriyat Shema, which are before the prayer; Rabbeinu Yerucham Toldot Adam VeChava 53 Part 3 (page 24 column 3 - 4); Tur Shulchan Aruch there.
23. ↑ Rashba Berakhot there in the name of Raavad; Orchot Chaim Laws of Prayer letter 14 in the name of some and in the name of Raavad; Shulchan Aruch there in the name of some.
24. ↑ Rabbeinu Yonah Berakhot 14a (8a) in the name of the sages of Provence. And see Rabbeinu Yerucham Toldot Adam VeChava 53 Part 3 (page 24 column 3 - 4). And see Darkei Moshe there letter 1, who inferred so from Zohar Pekudei (226b).
25. ↑ Rabbeinu Yonah there; Shulchan Aruch Orach Chaim 89:2.
26. ↑ See Rabbeinu Yerucham Toldot Adam VeChava Part 3 (page 24 column 3 – 4); see Orchot Chaim Laws of Prayer letter 14 in the name of the early responsa.
27. ↑ Rabbeinu Yerucham there, and there in the name of Gaon; Shulchan Aruch there, opinion 1.
28. ↑ Shulchan Aruch Orach Chaim 89:2 in the name of some say.
29. ↑ Orchot Chaim there.
30. ↑ See Orchot Chaim there, as brought in Beit Yosef there, and Shulchan Aruch there, and Mishna Berura there subsection 14. And see Darkei Moshe there letter 2, that in the Gemara Berachot there and Rif there (8a) it does not imply to differentiate between starting the blessings and not starting.
31. ↑ Rambam Prayer 6:4; see Mishna Berura section 89 subsection 17 in the name of the later authorities: the light of the morning, and there that if it is half an hour before the light of the morning, one must first bless the order of

the blessings.

32. ↑ Berachot 14a; see Berachot 5b: my prayer etc. close to my bed, and Rashi and Tosafot there; see Rambam there: do not go on the way; Tur Shulchan Aruch Orach Chaim 9:3.
33. ↑ Psalms 85:14. Berachot there.
34. ↑ See Terumat HaDeshen section 18, who saw many meticulous ones who practiced thus; Rema in Shulchan Aruch there in the name of some who are lenient.
35. ↑ Terumat HaDeshen there.
36. ↑ Rema in Shulchan Aruch there.
37. ↑ See Rashi Megillah 23a s.v. on Yom Tov; Mishna Berura section 89 subsection 36; Aruch HaShulchan there section 22.
38. ↑ Rambam below. And see Magen Avraham section 89 subsection 14, in the name of Kabbalists, and so it is found in the Zohar, that even if one rises at midnight it is forbidden to taste before praying.
39. ↑ Berachot 10b; see Rambam Berachot 6:4: it is forbidden for a person to taste anything; Tur Shulchan Aruch Orach Chaim 89:3.
40. ↑ Leviticus 19:26.
41. ↑ Berachot there.
42. ↑ 1 Kings 14:9.
43. ↑ Berachot there.
44. ↑ Deuteronomy 8:11. And see also Remembrances.
45. ↑ Psalms 17 Deuteronomy Ekev.
46. ↑ Ra’avyah Berachot section 30, brought in Rosh Berachot chapter 1 section 10 and in Mordechai there hint 23; Tur Shulchan Aruch there. And see Mishna Berura there subsection 22.
47. ↑ Orchot Chaim Laws of Prayer letter 15 and Kolbo section 10, in the name of the R"F.
48. ↑ Mahari Abuhav there, in the opinion of Ra’avyah mentioned in citation 46; Shulchan Aruch there.
49. ↑ Mahari Abuhav there as brought in Beit Yosef there, in the opinion of R"F mentioned in citation 47.
50. ↑ Beit Yosef and Shulchan Aruch there section 4, according to Rambam Prayer 5:2, who wrote that if they cannot concentrate it is forbidden for them to pray before they eat and drink, and Beit Yosef there, that in our times, when we are not so particular, and we pray even when the mind is not focused, see also Prayer, it is permitted to pray even without eating and drinking, but if they wish it is permitted to eat and drink.
51. ↑ Rabbeinu Yonah Berakhot 10b (5a) s.v. Kol Ha’ochel; Rosh there, Perek 1, Siman 10; Shulchan Aruch Orach Chaim 89:5, Opinion 1.
52. ↑ Rashba Berakhot there s.v. Kol, and there in the name of Tosafot; Shulchan Aruch there, Opinion 2. And see Tur there, who wrote so in the name of Rambam, and see Beit Yosef there, that it is not found so in Rambam, and it is a scribal error.

53. ↑ Tosafot Berakhot 5b s.v. Ela, according to the Gemara there 14b: Many times I stood before Rav, and he would wash his hands early, bless, teach us our chapter, put on tefillin, and then recite the Shema.
54. ↑ See Rashi Shabbat 5b s.v. Samuch, and Tur Orach Chaim 89 in his opinion.
55. ↑ Rosh Berakhot Perek 1, Siman 7; Tur there in the name of R"Y; Shulchan Aruch there, Siman 6.
56. ↑ R' Yonah Berakhot there (3a); Shulchan Aruch there, and there that this applies even to one who is not accustomed to go to the synagogue.
57. ↑ Mishna Berura there, Se'if Katan 30, 31.
58. ↑ See also Mincha and see Tefillah.
59. ↑ Rambam Tefillah 6:7; Shulchan Aruch Orach Chaim 89:7.
60. ↑ Darkei Moshe Orach Chaim Siman 8, Ot 3. And see Rambam Tzitzit 3:11 and Tur Shulchan Aruch Orach Chaim 24:1. For the reason of the custom, see Meshech Chochmah Bereishit 14:23.
61. ↑ See Rosh Tefillin Siman 28; Tur Shulchan Aruch Orach Chaim 37:2. For the reason of the custom, see Meshech Chochmah Bereishit 14:23.
62. ↑ Tziyon 82 and onwards.
63. ↑ Tur Shulchan Aruch Orach Chaim 1:1, based on Psalms 57:9: I will awaken the dawn.
64. ↑ Orach Chaim Part 1, Introduction, Ot 2.
65. ↑ Orach Chaim there; Darkei Moshe there, Ot 1 based on Moreh Nevuchim Part 3, Chapter 52, and Rema in Shulchan Aruch there. And see Biur Halacha Siman 1 s.v. Sheyehe, based on Jerusalem Talmud Berakhot 4:1, that it is very proper to be careful to say in the morning "I thank You, O Lord, my God and God of my fathers, that You have brought me out of darkness into light," and see Tziyon 12, another explanation in the Jerusalem Talmud, and see Seder Hayom and Mishna Berura Siman 1, Se'if Katan 8, that it is good to say immediately upon rising "I thank You" etc.
66. ↑ Kolbo Siman 11.
67. ↑ Tur and Rema there.
68. ↑ Berakhot 6b; Rambam Tefillah 7:3 and onwards; Tur Shulchan Aruch Orach Chaim 46.
69. ↑ Numbers 24:5.
70. ↑ Psalms 5:8. Teshuvot HaGeonim HaChadashot Emanuel (Ofek) Siman 9; Seder Amram Berakhot and Requests. And so it is in the siddurim; Kolbo Siman 87, brought in Darkei Moshe Orach Chaim Siman 6, Ot 3. And see Responsa Maharshal Siman 64 that he does not say "Ma Tovu" because Balaam said it as a curse. And see Mateh Moshe Siman 31, that the shaliach tzibbur should begin "Adon Olam" etc., and there in the name of R' Hai Gaon and R' Sherira Gaon in praise of its recitation. And see Mishna Berura Siman 68, Se'if Katan 4 on the recitation of the piyut "Yigdal" etc.
71. ↑ See also Tur Shulchan Aruch Orach Chaim 47:8, and see also Birkat HaTorah Tziyon 137.
72. ↑ Tur Shulchan Aruch Orach Chaim 1:5.
73. ↑ See Mishna Berura there, Se'if Katan 13. And so it is in our siddurim.

74. ↑ Beit Yosef there.
75. ↑ Beit Yosef there 46, that so it is written in our siddurim.
76. ↑ Tur Shulchan Aruch Orach Chaim 1:5.
77. ↑ See Mishnah Berurah there, subsection 13.
78. ↑ Beit Yosef there.
79. ↑ Orchos Chaim, the law of the prayers and psalms said after the Amidah, letter 5, and so it is in our siddurim.
80. ↑ Aruch HaShulchan there, section 23.
81. ↑ Tur Shulchan Aruch Orach Chaim 1:5. And see Beit Yosef there, that although in public they ceased saying them due to the complaint of the heretics, see below, nevertheless, for an individual, where there is no concern for this, it is good to say them.
82. ↑ See Mishnah Berurah there, subsection 13.
83. ↑ Beit Yosef there.
84. ↑ Orchos Chaim, the law of the prayers and psalms said after the Amidah, letter 5. And there are some of our siddurim that printed it after the prayer.
85. ↑ See Berachot 12a, and Responsa of the Rashba, part 1, siman 184, and Rema in Shulchan Aruch there.
86. ↑ Rashi on Berachot there.
87. ↑ Aruch HaShulchan there, section 23.
88. ↑ Seder Avodah, morning blessings; Rambam, order of prayers for the whole year; see Siddur Rashi, siman 5: “Master of all worlds” until “Blessed is He who spoke”; see Shibolei HaLeket, prayer, siman 6, the shortened version; see Tur Orach Chaim 46 in the name of Ashkenazi siddurim; see Shulchan Aruch there, 9. And see the full version in the aforementioned Rishonim, and in the Tur there, each with slight variations. And see Tur and Beit Yosef there, that it was established according to the Jerusalem Talmud, and in our Jerusalem Talmud it is not found, and it is found in a shortened form in Tana Devei Eliyahu Rabbah, chapter 19, and see Yalkut Shimoni Va’etchanan, hint 852. And see Rambam, order of prayers there, who added after it: “And it is said, You are the Lord alone; You made the heavens, the heaven of heavens, and all their host, the earth and all that is on it, the seas and all that is in them, and You give life to them all, and the host of heaven worships You. You are the Lord God who chose Abram and brought him out of Ur of the Chaldees and gave him the name Abraham” (Nehemiah 9:6-7), “You are He, and Your years will not end, the Lord reigns, the Lord has reigned, the Lord will reign forever and ever, the Lord reigns, etc., until Blessed is the Lord forever, Amen and Amen.”
89. ↑ Ra’ah on Berachot 31a.
90. ↑ Shibolei HaLeket there, brought in Beit Yosef there.
91. ↑ See below. Seder Avodah there. And see Rambam, order of prayers there, who brought it after the section of the Tamid.
92. ↑ Tur there in the name of Ashkenazi siddurim, and Darkei Moshe there, letter 5, as we practice. And so it is in our siddurim.

93. ↑ Shibolei HaLeket there in the name of Rabbeinu Shlomo, brought in Beit Yosef there, and see Siddur Rashi, siman 5, which begins: “Master of all worlds”; see Tur there, which begins: “Master of all worlds,” and Darkei Moshe there, letter 5.
94. ↑ Shibolei HaLeket there in the name of one Gaon; see Darkei Moshe there, that in our siddurim it is written to say: “Forever shall be, etc.,” and there in the name of Rabbi Binyamin his brother, who said it against the generation of persecution, who could not be openly God-fearing, therefore he warned them to accept the yoke of heaven in secret. And see Shibolei HaLeket there, additional precisions in its recitation.
95. ↑ Seder Avodah there; see Tosafot Berachot 46a s.v. “Kol,” and Pesachim 104b s.v. “Kol,” and Beit Yosef there in their opinion; Tur there. And see Sefer Mitzvot Gadol, section 27 s.v. “We learn in the chapter ‘The Seer’,” that it is so.
96. ↑ Rambam, order of prayers for the whole year.
97. ↑ See Siddur of Rav Saadia Gaon, which did not mention prayer 7; Abudraham, end of the 13 attributes of Rabbi Yishmael.
98. ↑ See Machzor Vitry, siman 1: reads in the order of sacrifices; see Abudraham, end of the order of Shema before bed; Rishonim and Acharonim below. And see Seder Avodah, morning blessings, which only mentioned Tamid and Musaf, and not individual sacrifices, and see Siddur of Rav Saadia Gaon, which did not include the order of sacrifices.
99. ↑ See Orchos Chaim, the law of one hundred blessings, letter 14; Tur Shulchan Aruch Orach Chaim 1:5. And see Orchos Chaim there, brought in Beit Yosef there, that the section of the burnt offering is from the beginning of Vayikra until Vayikra 2:1, and also Vayikra 6:1-6, and the section of the sin offering is Vayikra 4:27 and onwards, and the section of the guilt offering is Vayikra 5:17.
100. ↑ Beit Yosef there, based on Taanit 27b and Megillah 31b: “I have established for them the order of sacrifices, that whenever they read them, I consider it as if they are offering a sacrifice before Me, and I forgive them, etc.,” and based on Menachot 110a: “Whoever engages in the study of the sin offering, it is as if he offered a sin offering, and whoever engages in the study of the guilt offering, it is as if he offered a guilt offering.” And see citation 110. And see citation 131, an additional reason for the recitation of the sacrifices.
101. ↑ The Manhig, Laws of Prayer, s.v. “If he rose early”; Kol Bo, sec. 2; Orach Chaim, Law of One Hundred Blessings, letter Yud; Abudraham there in the name of Even HaYarchi; Tur Shulchan Aruch there 6. And see Beit Yosef there, whose source is in the Rishonim cited in note 113, and see note 137.
102. ↑ Tur Shulchan Aruch there 7. And see Beit Yosef there, if he should say so after the section of the guilt offering.
103. ↑ Tur there.
104. ↑ Leviticus 1:11. Orach Chaim there in the name of Rabbi Yehuda ben Yakar, brought in Beit Yosef there. And see there his reasoning from Vayikra Rabbah 2:11: At the time they read this verse, “northward before the Lord,”

I remember the binding of Isaac, son of Abraham. And see Mishnah Berurah there, subparagraph 19, that today it is customary to say it after the section of the daily offering, see note 112.

105. ↑ Aruch HaShulchan, Orach Chaim, sec. 1, subsec. 23. And see Shulchan Aruch HaRav, Orach Chaim, second edition, sec. 1, subsec. 9, that one who has the heart to study and understand should not even say the section of the offerings every day, but occasionally, and it suffices for him to say the chapter “Eizehu Mekoman,” see below. And so in our siddurim, the sections of the offerings are not printed before the prayer, and in some they are printed at the end of the prayer.
106. ↑ Exodus 30:17-21. Beit Yosef, Orach Chaim 1, in the name of Rabbi Yehuda ben Yakar; Shulchan Aruch there 9.
107. ↑ Leviticus 6:1-6. See The Manhig, Laws of Prayer, s.v. “And the Rabbi Rabbeinu,” that Rabbi Eliezer of Paris would read the section of the removal of the ashes before the section of the daily offering, as its time precedes the daily offering, see the removal of the ashes, and so was the custom in some places in France; Beit Yosef there in the name of Rabbi Yehuda ben Yakar; Shulchan Aruch there.
108. ↑ Numbers 28:1-8. Seder Avodah, Morning Blessings; Machzor Vitry, sec. 1; Siddur Rashi, sec. 4; Kol Bo, sec. 2; Orach Chaim, Law of One Hundred Blessings, letter Yud Aleph; Rambam, Order of Prayers for the Whole Year, and Laws of Prayer, chapter 7, halacha 11; Abudraham, end of Morning Blessings; Tur and Rema, Orach Chaim 48. And see Siddur Rav Saadia Gaon, which does not mention the recitation of the section of the daily offering. And see Rambam there and there, and as it appears in Seder Avodah there, that the section of the daily offering is from the verses said immediately after the blessing of the Torah, see the blessing of the Torah, note 69 and onward, 137a, and see Rambam, Order of Prayers there, that besides the section of Tzav and the Priestly Blessing, and “These are the things,” see above there, they also say after the blessing of the Torah, “Rabbi Zeira said, the daughters of Israel took upon themselves stringencies, etc.” (Niddah 66a) “Tanna D’bei Eliyahu, whoever studies halachot every day is assured, etc.” (Megillah 28b and Niddah 73a), and see note 235, and they also say “Rabbi Elazar said in the name of Rabbi Chanina, Torah scholars, etc.,” see note 236, and also “A Psalm of David, Lord, who shall abide in Your tent” (Psalms 15). And in our siddurim, the section of the daily offering is found after “Forever a person should, etc.”
109. ↑ Kol Bo there and Orach Chaim there.
110. ↑ Hosea 14:3. Machzor Vitry there; Siddur Rashi there. And see Tur there, and see note 100. And see note 131, another reason for the recitation of the section of the daily offering.
111. ↑ Malachi 3:4. Seder Avodah there; Tur there.
112. ↑ See note 104. And so it is in our siddurim.
113. ↑ Shibolei HaLeket, Prayer, sec. 5, in the name of Rabbi Meir; Responsa of the Rosh, general 4, sec. 1. And see note 101, as this is the law regarding the recitation of other offerings.

114. ↑ Shibolei HaLeket there.
115. ↑ Exodus 30. Beit Yosef, Orach Chaim 1, in the name of Rabbi Yehuda ben Yakar; Shulchan Aruch there, subsec. 9.
116. ↑ Exodus there 34 and onward. Beit Yosef there in the name of Rabbi Yehuda ben Yakar; Shulchan Aruch there.
117. ↑ Sefer HaEshkol, Laws of Prayer and Shema, that Rabbi Eliyahu the Elder instituted to say it every day; Tur, Orach Chaim 48: “It is good to say,” and Rema there: “Some say.” And see Tur and Beit Yosef there, the text.
118. ↑ Yoma 33a: Abaye arranged, etc.
119. ↑ Tur and Rema there. And see the text in Tur.
120. ↑ Numbers 28:9-10. Seder Avodah there; custom of Provence and some of France, brought in The Manhig, Laws of Prayer, s.v. “And what he wrote”; Kol Bo, sec. 2; Orach Chaim, Law of One Hundred Blessings, letter Yud Aleph; Tur Shulchan Aruch, Orach Chaim 48.
121. ↑ Numbers there 11-15. Custom of Provence and some of France, brought in The Manhig there; custom of Ashkenaz, brought in Tur there, and in Tur Shulchan Aruch there 491; Darkei Moshe and Rema there 48.
122. ↑ Kol Bo there and Orach Chaim there; see Tur Shulchan Aruch, Orach Chaim 491, custom of Spain; Beit Yosef and Shulchan Aruch there 48.
123. ↑ The Manhig there, brought in Tur there, and he did not agree with him.
124. ↑ Rambam, Order of Prayers for the Whole Year; Kol Bo, sec. 2; Orach Chaim, Law of One Hundred Blessings, letter Yud Aleph; Beit Yosef, sec. 1, in the name of Rabbi Yehuda ben Yakar.
125. ↑ Kol Bo and Orach Chaim there; Beit Yosef there in the name of Rabbi Yehuda ben Yakar.
126. ↑ Seder Avodat Berachot Hashachar, brought in Tur Orach Chaim 48; Orchot Chaim there, and so they practice in France and several places in Spain; Beit Yosef there, so we practice. And so it is in our siddurim, and see also Berachot HaTorah note 72.
127. ↑ Orchot Chaim there.
128. ↑ Zevachim 85. See the next note.
129. ↑ Beginning of Sifra. Seder Avodat Berachot Hashachar, brought in Tosafot Kiddushin 30a s.v. “Lo Tzrichah”, and in Rosh there siman 43; Machzor Vitry siman 1; Siddur Rashi siman 4; Shibolei HaLeket siman 5; see Rabbeinu Yonah Berachot (5b) s.v. “Veha”; Kol Bo siman 2; Orchot Chaim Din Meah Berachot ot 15; Abudraham end of Berachot Hashachar; Tur Shulchan Aruch Orach Chaim 50. And see Siddur Rasag that did not mention these sayings, and see Rambam Tefillah 7:11: there are places that read etc. chapters or laws from the Mishnah and from the Baraitot. And see Shibolei HaLeket there, that they also say the first Mishnah in Masechet Berachot, “Me’eimatai” etc.
130. ↑ See the words of Rabbi Safra in Kiddushin there, and see also Talmud Torah. See the next note.
131. ↑ Seder Avodat there; Machzor Vitry there; Siddur Rashi there; Shibolei HaLeket there; Orchot Chaim there; Abudraham there; Tur Shulchan Aruch there. And see Rabbeinu Yonah there, that corresponding to the three

Berachot of the Torah, see there, they instituted to say three matters, Mikra, meaning the sections of the sacrifices, Mishnah, “Eizehu Mekoman”, and Midrash, Baraita of Rabbi Yishmael.

132. ↑ Ra’ah Berachot 31a.
133. ↑ Abudraham there.
134. ↑ Tur there.
135. ↑ Tur there.
136. ↑ Machzor Vitry siman 45. And there that when going to the synagogue to pray, begin from “Ribbon HaOlamim”.
137. ↑ See notes 101, 113.
138. ↑ See Responsa Binyamin Ze’ev siman 176, brought in Kenesset HaGedolah Hagahot Tur Orach Chaim 51, and from it in Magen Avraham there se’if katan 3.
139. ↑ Shabbat 118b.
140. ↑ Rambam Tefillah 7:12; see Tur Shulchan Aruch Orach Chaim 51:1.
141. ↑ Siddur Rasag page 35; see Rambam Tefillah 9:1; Abudraham Kaddish and its explanation; Tur Shulchan Aruch Orach Chaim 55:1.
142. ↑ See Seder Avodat there; see Siddur Rasag there; Abudraham there.
143. ↑ Shibolei HaLeket Tefillah siman 8.
144. ↑ Machzor Vitry there.
145. ↑ See also Kaddish. Shibolei HaLeket there in the name of Geonim; Kol Bo siman 6; Orchot Chaim Din Kaddish and its explanation ot 1. And see Levush Orach Chaim siman 55 se’if 1.
146. ↑ See also the above. Shibolei HaLeket there in the name of Geonim.
147. ↑ Shibolei HaLeket there in the name of Rabbi Avraham ben Rabbi David, and see notes 175, 201. And there he added: and perhaps they will interrupt to give charity or for another matter or perhaps someone will delay them from reading the Shema and they will leave without Kaddish, and it needs clarification if it is an additional reason.
148. ↑ See also Kaddish. HaManhig Dinim of Tefillah.
149. ↑ Seder Avodat Kriyat Shema and its blessings; Machzor Vitry end of siman 1; Siddur Rashi siman 10; Shibolei HaLeket there in the name of some of the Geonim, and he wrote that we do not practice so.
150. ↑ See Masechet Sofrim end of chapter 18, regarding Tisha B’Av, that they say “Barechu”; Seder Avodat Kriyat Shema and its blessings; Rambam Tefillah 9:1; Kol Bo siman 8; Orchot Chaim end of Din Kaddish and its explanation, and there Din Barechu ot 1; Tur Shulchan Aruch Orach Chaim 57:1.
151. ↑ See also Berakhot Keriat Shema.
152. ↑ Ra’avan Siman 73. And see Responsa Tashbetz Part 2 Siman 12, another reason for saying Barechu.
153. ↑ Seder Avodat Keriat Shema and its blessings; see Rif Berakhot (23a); Mahzor Vitry end of Siman 1; Siddur Rashi Siman 8; HaManhig Laws of Prayer; see Rosh Berakhot Chapter 5 Siman 5; Tur Shulchan Aruch Orach Chaim 54:3.

154. ↑ See Eshkol Pesukei DeZimra, and Kol Bo Siman 4 in his opinion, brought in Beit Yosef there, and so it is in Orach Chaim Law of One Hundred Blessings Letter 23.
155. ↑ See also War. Hagahot Maimoniot Prayer Chapter 7 Halacha 12 in the name of the Jerusalem Talmud; Shulchan Aruch there 3. And see Orach Chaim there Letter 24 in the name of Midrash: “Who is the man who is fearful and faint-hearted” - this is one who speaks between Baruch She’amar and Yishtabach until the end of the prayer.
156. ↑ Orach Chaim there Letter 25.
157. ↑ Seder Avodat there; Mahzor Vitry there; Siddur Rashi Siman 10; HaManhig there; Kol Bo there and Orach Chaim there Letter 24; Tur there; Shulchan Aruch there in the name of “there are those who say.”
158. ↑ Kol Bo there and Orach Chaim there. And see Orach Chaim there Letter 41, that after Yishtabach they put on tefillin, and see Shulchan Aruch there 53:3, that between Yishtabach and Yotzer they bless on the tallit, and see Darkei Moshe there Letter 1, and Magen Avraham there Siman Katan 5. And see Darkei Moshe Siman 54 Letter 1, and Rema in Shulchan Aruch there 3, that it is customary that between Yishtabach and Yotzer they bless a sick person, or one shouts at his friend to do justice, because they consider this important for a mitzvah, and there it concludes that it is better not to interrupt, and those who are accustomed to interrupt should do so before Kaddish, and after the interruption they should say some of the Pesukei DeZimra, because the Kaddish needs to be adjacent to the reading of the verses, and there it says that between Kaddish and Barechu there should be no interruption at all.
159. ↑ HaManhig there.
160. ↑ Orach Chaim Law of One Hundred Blessings Letter 22 in the name of the RaM; Rabbi Yerucham Toldot Adam VeChava 53 Part 1 in the name of “there are those who hold.”
161. ↑ Orach Chaim Law of One Hundred Blessings Letter 24; HaManhig Laws of Prayer, brought in Beit Yosef Orach Chaim 57; Shulchan Aruch there 2, and Rema in Shulchan Aruch there 54:3.
162. ↑ Mishnah Berakhot 11a; Rambam Keriat Shema Chapter 1 Halacha 5; Tur Shulchan Aruch Orach Chaim 59 and onwards.
163. ↑ Berakhot 9b, 42a; Jerusalem Talmud Berakhot Chapter 1 Halacha 1; Rambam Prayer Chapter 7 Halacha 17; Tur Shulchan Aruch Orach Chaim 66:8, 111:1.
164. ↑ Rambam there; Tur Shulchan Aruch there and there.
165. ↑ Tziyon 49 and onwards.
166. ↑ See Mishnah Rosh Hashanah 33b, and Gemara there 34b, 35a; Rambam Prayer Chapter 9 Halacha 3; Tur Shulchan Aruch Orach Chaim 124:1.
167. ↑ Rambam Prayer Chapter 9 Halacha 5; Tur Shulchan Aruch Orach Chaim 131.
168. ↑ Ritva Bava Metzia 59b; Ohel Moed Gate of Prayer Path 3 Netiv 2; Beit Yosef there and Shulchan Aruch there 1.
169. ↑ Olat Tamid there Siman Katan 2.

170. ↑ See Mishnah Rosh Hashanah 32b. And see also Hallel Tziyon 376 and onwards, and see Zerizin Makdimin LeMitzvot Tziyon 109 and onwards.
171. ↑ Seder Avodat Nefilat Apayim; Siddur Rasag page 39; see Rambam Order of Prayers end of the text of the blessings of the prayer; Kol Bo end of Siman 11; Orach Chaim Law of Supplications and Psalms after Yachid Letter 2; Abudraham Nefilat Apayim Ashrei LaMenatzeach Uva LeTziyon; Tur Orach Chaim 131 and Rema in Shulchan Aruch there 1.
172. ↑ Seder Avodat there; Kol Bo there and Orach Chaim there: Short Kaddish; Abudraham there; Rema in Shulchan Aruch there: Half Kaddish.
173. ↑ Orach Chaim there in the name of Rabbi Natan, the second reason; Levush Orach Chaim Siman 132 Seif 1.
174. ↑ Levush there.
175. ↑ See Shevach HaLevi Prayer Siman 8, in the name of Rabbi Avraham ben David, and there it explains that from here onwards it is another mitzvah, and every mitzvah done with ten people they say Kaddish separately, and see Tziyonim 147, 201.
176. ↑ See below.
177. ↑ Kolbo there and Orchot Chaim there in the name of Rabbi Nathan, the first reason.
178. ↑ Kolbo there and Orchot Chaim there in the name of Rabbi Nathan.
179. ↑ See Mishnah Megillah 21a; Bava Kamma 82a; Rambam Tefillah Chapter 12 Halacha 1-2; Tur Shulchan Aruch Orach Chaim 135, 282, 488, 494, 663, and more.
180. ↑ Seder Avodah Nefilat Apayim; see Siddur Rasag page 25; Tur Orach Chaim 131, and Rema in Shulchan Aruch there. On the reason for saying the verse “Ashrei Yoshvei Veitecha” before “Tehillah LeDavid,” see Pesukei Dezimra, and see Responsa Maharshal Siman 64.
181. ↑ See Seder Avodah there; see Siddur Rasag there, and there page 39; Rambam Tefillah Chapter 7 Halacha 17 and Chapter 9 Halacha 5; Kolbo Siman 12; Orchot Chaim the supplications and psalms said after the Eighteen, letter 3. On saying “Va’anachnu Nevarech” etc. at the end of “Tehillah LeDavid,” see Pesukei Dezimra, and see Responsa Maharshal there.
182. ↑ Berachot 4b. And see Tefillah.
183. ↑ See Maariv. Kolbo there and Orchot Chaim there.
184. ↑ Levush Orach Chaim Siman 132. And there that on Shabbat and Yom Tov it is said on the Bimah after the Torah reading.
185. ↑ Psalms 20. See Teshuvot HaGeonim Shaarei Teshuva Siman 55, that the custom in the house of our Rabbi in Babylon, after finishing the prayer, they engage in Mishnah and Talmud and Midrash and Tosefta until the fourth hour, and say “Ya’ancha Hashem Beyom Tzarah” etc. and afterwards “Vekara Zeh El Zeh Ve’amar”; Kolbo Siman 13; Orchot Chaim the supplications and psalms said after the Eighteen, letter 4; Abudraham Nefilat Apayim Ashrei and Uva Letzion; Tur Orach Chaim 131, and Rema in

Shulchan Aruch there 1. And see Kolbo there, and Orchot Chaim there in the name of Raavan, on saying it quietly, if there is an issue of things written that you are not allowed to say by heart, and see Written Torah.

186. ↑ Tur there.
187. ↑ HaManhig Laws of Prayer; Orchot Chaim Law of the supplications and psalms said after the Eighteen, letter 4; Abudraham there. And there and there and there that what is said “Yom Tzarah” is against what is said in the end of Daniel 12:1: “And there shall be a time of trouble,” and what is said “Yishlach Ezrecha Mikodesh” etc. “Hoshia Hashem Meshicho,” this is Messiah son of David, and what is said “Eleh Barechev” etc. “Hema Karu” etc. this is Gog and Magog.
188. ↑ Psalms 1.
189. ↑ Psalms 2.
190. ↑ Berachot 9b.
191. ↑ Abudraham there, according to Jerusalem Talmud Berachot Chapter 4 Halacha 3, and Midrash Tehillim 20:2 and Yalkut Shimoni Tehillim Remez 949.
192. ↑ See Machzor Vitry Siman 93; Abudraham there.
193. ↑ Machzor Vitry there: I found; Rema in Shulchan Aruch there.
194. ↑ Machzor Vitry there.
195. ↑ Rema in Shulchan Aruch there.
196. ↑ Machzor Vitry there.
197. ↑ See Shulchan Aruch HaGraz there letter 3, as is their custom.
198. ↑ See Seder Avodah Nefilat Apayim and Kedusha Desidra, and Tur there in his opinion; Siddur Rasag; see Rambam Order of Prayers Nusach Kaddish, and Tur there in his opinion.
199. ↑ See Sotah 49a: From the day the Temple was destroyed etc. the world is sustained by Kedusha Desidra; Seder Avodah Nefilat Apayim and Kedusha Desidra; Rambam Tefillah Chapter 1 Halacha 5; Tur Shulchan Aruch Orach Chaim 132.
200. ↑ See Kaddish. Seder Avodah Nefilat Apayim; see Machzor Vitry Siman 48, and Siddur Rashi Siman 62, that after Kedusha Desidra the chazan says Kaddish; see Rambam Tefillah Chapter 1 Halacha 6, that he says Kaddish, and there Order of Prayers Nusach Kaddish, that every Kaddish said by the prayer leader after he finishes the prayer, he says nothing after it, but all the people hear it and are dismissed, the people have the custom to add at its end this version: “Tiskabel Tzelotahon” etc. “Oseh Shalom” etc.; Orchot Chaim the supplications and psalms said after the Eighteen, letter 4; Abudraham end of Nefilat Apayim Ashrei and Uva Letzion. And see Siddur Rasag page 41, that he says Kaddish and says at its end “Oseh Shalom” etc., and did not mention “Tiskabel.”
201. ↑ Beit Yosef Orach Chaim 149. And see the previous citation. And see Shevach HaLevi Tefillah Siman 8, in the name of Rabbi Reuven ben David, who explains the reason for this Kaddish is that it is for the mitzvah of Kedusha D’Sidra, as every mitzvah performed with ten people requires a separate Kaddish. And see citations 147, 175, and see citation 177 where it

is suggested that this Kaddish belongs immediately after the prayer, but it was delayed until after Tehillah L'David, Lamnatzeach, and Kedusha D'Sidra, so they would not be treated lightly.

202. ↑ Abudraham below.
203. ↑ Psalms 86. The Manhig, Laws of Prayer: I saw a good custom in Toledo and its surroundings; Orchot Chaim, Laws of Supplications and Psalms recited after Yachid, letter 5: There are places; Abudraham, Song of the Day; Sephardic custom in Tur Orach Chaim 133, and so it is in our Sephardic prayer books. And see the Manhig there, and Tur there, that at each time the psalm is changed according to its context, on weekdays they say Tefillah L'David, on Rosh Chodesh Barechi Nafshi, on Chol HaMoed Ka'ayal Ta'arog, on Chanukah Mizmor Shir Chanukat HaBayit, on Purim Lamnatzeach Al Ayelet HaShachar, and see also Song; Poetry.
204. ↑ Abudraham there.
205. ↑ Abudraham there. And see Orchot Chaim there, that there are individuals who recite every day the reading of the Ma'amadot of that day, see also Ma'amadot, and that there are those who recite Ha'azinu according to the Ziv Lach method, see also, and that there are those who recite three sections from Aleph-Bet from the Eight Houses and two steps every day, and Lulei Hashem Shehayah Lanu, and afterwards they recite one section from the Prophets, and see citations, 79, 84, other additions that are said after the prayer.
206. ↑ Isaiah 2:5. Seder HaYom, order of Ashrei and Uva L'Tzion.
207. ↑ 1 Kings 8:57-60. Machzor Vitry end of Siman 93; see Orchot Chaim there end of letter 4. And so it is in our Sephardic prayer books. And see Orchot Chaim there that it is not recited on Chanukah and Purim and on the day of a Brit and a wedding and mourning, and there are those who hold that it is recited on every day that does not have Musaf.
208. ↑ Micah 4:5. Machzor Vitry there; Rambam, order of prayers, text of the Kaddish. And so it is in our Sephardic prayer books.
209. ↑ Psalms 124. Abudraham there, and so it is in our Sephardic prayer books.
210. ↑ Abudraham there.
211. ↑ Psalms 67. Abudraham there. And there is its reason, that it is called the Psalm of the Menorah, and whoever recites it every day is considered as if lighting the pure Menorah in the Holy Temple and as if receiving the Divine Presence.
212. ↑ Psalms 83. See Machzor Vitry there; the first ones in the next citation.
213. ↑ Orchot Chaim there letter 4; Minhagim (page 14b). And see Minhagim there for the reason for its recitation, that it speaks of the war of Gog and Magog and that it was instituted because of a decree by the kingdom of Edom to destroy Israel, and many were already killed at that time for the sanctification of the Holy Name. And see Meiri Berachot 32b. And see Orchot Chaim there, that there are those who say the individual does not recite it.
214. ↑ Isaiah 8:10. Machzor Vitry there.
215. ↑ Psalms 5:11-12. Machzor Vitry there.

216. ↑ Psalms 40:17. Machzor Vitry there.
217. ↑ Psalms 9:11. Machzor Vitry there.
218. ↑ Psalms 25. Rambam there.
219. ↑ Machzor Vitry end of Siman 93; Sephardic custom in Tur 133.
220. ↑ Abudraham there. And so it is in our Sephardic prayer books. And see citation 224.
221. ↑ See also Song; Poetry. Seder Avodah, end of the prayer; see Rambam, order of prayers, text of the Kaddish; Abudraham, Song of the Day; Tur Orach Chaim 133; Rema in Shulchan Aruch 132:2. And see Siddur of Saadia Gaon that did not mention the recitation of the Song of the Day, and see Machzor Vitry that did not mention its recitation every day, but in Siman 193 it is written to say on Shabbat the Mishnah Tamid 7:4, which details the songs that were recited in the Holy Temple every day.
222. ↑ Rambam there; see Abudraham there, that it is arranged after Kaddish Titkabal and the verses after Kedusha D'Sidra, and so it is in our Sephardic prayer books, and even in Ashkenazic prayer books it is found there, but Aleinu L'Shabeach precedes it.
223. ↑ Seder Avodah there; Tur there 133; see Rema in Shulchan Aruch there 132:2.
224. ↑ Seder Avodah there; Abudraham there; Tur there 133.
225. ↑ Citation 25.
226. ↑ Zion 44.
227. ↑ Beraita in Keritot 6a. Seder Amram end of the prayer; Orach Chaim 1, law of supplications and psalms said after the Eighteen, letter Zayin: there are places; Abudraham, Pitum HaKetoret; Tur Orach Chaim 133; Rema in Shulchan Aruch there 132:2. And see Zohar, Ra'aya Mehemna 224a: further said the Holy Lamp that after the prayer it is like a sacrifice, whoever says Pitum HaKetoret after Ashrei nullifies death from the house. On the text of Pitum HaKetoret see Seder Amram there and Tur there.
228. ↑ Rema there, and see also Ketoret.
229. ↑ Siddur of Saadia Gaon; Rambam order of prayers.
230. ↑ 1 Samuel 2:2. Abudraham, Pitum HaKetoret. And in our siddurim it is written before that "Hope to the Lord" etc. (Psalms 27:14).
231. ↑ Psalms 18:32. Abudraham there.
232. ↑ Seder Amram end of the prayer; see Orach Chaim 1, law of supplications and psalms said after the Eighteen, letter Zayin: there are places; Abudraham there; Tur Orach Chaim 133; Rema in Shulchan Aruch 132:2. And see the text in each of them with slight variations. And see Novei K Orach Chaim Siman 10, the reason for saying "Ein Kamocha" before Pitum HaKetoret, since the incense enriches (see also Ketoret Zion 35 and onwards), so that one should not say "my strength and the might of my hand made this wealth," but everything is from the Lord, and it is fitting to bless Him for the wealth. And see Rambam order of prayers, text of Kaddish, who wrote after Kedusha of the order to say "Ein Kamocha" etc., "You are our savior, You will arise and have mercy on Zion for it is time to favor her, for the appointed time has come" (and see Zion 234) "but the

righteous will give thanks to Your name, the upright will dwell in Your presence and trust in You, those who know Your name, for You have not forsaken those who seek You, Lord, for all the nations will walk each in the name of its god, but we will walk in the name of the Lord our God forever and ever," and did not mention the saying of Pitum HaKetoret. And see Otzar Midrashim (Eisenstein) Heichalot: "Who is like the Lord our God, who is like our Master, who is like our King, who is like our Creator, there is none holy like the Lord for there is none besides You and there is no rock like our God," said Rabbi Ishmael, all these songs and all this deed Rabbi Akiva heard when he descended to the chariot and grasped to learn them before His glory, that His servants sang before Him etc.

233. ↑ Machzor Vitry Siman 1 and Siman 134.
234. ↑ Abudraham there. And see Zion 232, where it is written to say it after "Ein Kamocha," before Pitum HaKetoret.
235. ↑ Niddah 73a. Abudraham there. And see Zion 108, where it is said to say it before the prayer.
236. ↑ Berachot 64a, and elsewhere. See Seder Amram end of the prayer, brought in Tur Orach Chaim 133, that after the Song of the Day, which according to him is said immediately after Pitum HaKetoret (see Zion 223) they say "Rabbi Elazar said" etc. and "Rav Shalom Banim" etc. and see your children's children, peace upon Israel; Orach Chaim there; Abudraham there. And see Rambam order of prayers, text of Kaddish, who mentioned this saying after Kedusha of the order, and did not mention the saying of Pitum HaKetoret, and see Zion 108.
237. ↑ Seder Amram end of the prayer; Tur Orach Chaim 133.
238. ↑ See Orach Chaim law of supplications and psalms said after the Eighteen, letter Zayin: Kaddish DeRabbanan; Abudraham Pitum HaKetoret. And so it is in our siddurim.
239. ↑ See also Mincha and see Arvit.
240. ↑ Responsa of Rabbi Hai Gaon below; Kol Bo Siman 16; Orach Chaim law of supplications and psalms said after the Eighteen, letter Chet; Meiri Berachot 32b; Tur Orach Chaim 133; Rema in Shulchan Aruch there 132:2. And see Rema there, who says to say it immediately after Kedusha of the order, and so it is in Ashkenazi siddurim, and in Sephardi siddurim it is found after Pitum HaKetoret, and so it is in Machzor Vitry Siman 193 on Shabbat. And see Machzor Vitry Siman 99, where it is said quietly.
241. ↑ See Teshuvot HaGeonim Sha'arei Teshuva Siman 43; see Responsa of Rabbi Hai Gaon below; Kol Bo there: I heard; Orach Chaim there in the name of Rabbi Yitzchak of Corbeil.
242. ↑ Responsa of Rabbi Alfas, printed in Responsa of Rabbi Hai Gaon in the book Maor VaShemesh (Koryat) 8b, and in the journal Beit Aharon VeYisrael 128, 5767, 5-12.
243. ↑ Responsa of Rabbeinu Gershom, printed in Responsa of Rabbi Hai Gaon there, and so it is in Machzor Vitry Orach Chaim Siman 132 Subsection 2, in the name of the Responsa of Rabbi Hai Gaon.
244. ↑ See also Prayer. Meiri Berachot there.

245. ↑ Bach there Siman 1.
246. ↑ See Seder Amram and Siddur of Saadia Gaon and Rambam order of prayers, who did not mention it.
247. ↑ See the next Zion; Kol Bo Siman 16; Orach Chaim law of supplications and psalms said after the Eighteen, letter Chet; in the name of Pirkei Rabbi Eliezer; Rema in Shulchan Aruch Orach Chaim 132:2.
248. ↑ Responsa of Rabbi Hai Gaon in Zion 242, also brought in Machzor Vitry Orach Chaim Siman 132 Subsection 2, and omitted there: standing.
249. ↑ Tur there 133.
250. ↑ Tur there.
251. ↑ Darkei Moshe Orach Chaim Siman 133 Ot 2, and Rema in Shulchan Aruch there 132:2. And see also Kaddish on the essence and laws of the Mourner's Kaddish.
252. ↑ Darkei Moshe there Siman 133 Ot 2, in the opinion of Tur there.
253. ↑ Tziyon 59 and onwards.
254. ↑ See Rashi Berachot 11b s.v. U'Verkat; Rosh Tamid 32b s.v. U'Verchu. And see Meiri Berachot there s.v. B'Masechet, for the reason they blessed only one of the blessings before the Shema reading, so as not to delay too much from their work.
255. ↑ See also Holacha and see Olah and see Tamid.
256. ↑ Mishnah Tamid 32b; Rambam Temidin U'Musafin 6:4.
257. ↑ Berachot 11b. And see also Berachot of the Shema reading, on the content of these blessings. And see Gemara there, that the words of Rish Lakish were not explicitly stated, but this is implied from his words, and the Gemara rejects the necessity from his words, and says it is possible that in his opinion they bless Ahava Rabba, but after the time of Yotzer Or arrives, they return and say Yotzer Or, and see Raavad and Rosh Tamid there, who brought the opinion of Rish Lakish that the one blessing is Yotzer Or, and see Rambam Peirush HaMishnayot and Ra'avad Tamid 5:1, who interpret in the Mishnah that they blessed Ahava Rabba, and after the day broke they blessed Yotzer Or. And see Rambam Temidin U'Musafin there, who ruled that they blessed Ahava Rabba, and did not mention that they blessed Yotzer Or afterwards.
258. ↑ Mishnah Tamid there; Rambam there. And see also Shema reading, that even in the borders they sought to establish the Ten Commandments in the Shema reading, and they nullified it due to the complaint of the heretics.
259. ↑ Interpreter Tamid there.
260. ↑ Mishnah Tamid there; Rambam there. And see also Shema reading, that they read the Shema before its time, and for this reason one who reads with them does not fulfill his obligation, and see there the exact time they read, and if they fulfilled their obligation with this reading.
261. ↑ Mishnah Tamid there.
262. ↑ Mishnah Tamid there; Rambam there. And see also Berachot of the Shema reading, on the content of this blessing.
263. ↑ Mishnah Tamid there.

264. ↑ Rashi Berachot there; Rambam there. And see also Shemoneh Esrei, on the content of this blessing.
265. ↑ Rashi Berachot there.
266. ↑ Mishnah Tamid there.
267. ↑ Raavad Tamid there; Rambam there. And see also Shemoneh Esrei, on the content of this blessing.
268. ↑ Tosafot Berachot there s.v. U'Verkat. And see Rosh Tamid there s.v. U'Verkat.
269. ↑ See also Mishmarot.
270. ↑ Mishnah Tamid there; Rambam there.
271. ↑ Berachot 12a; Rambam there.
272. ↑ Ra'avad Tamid there.
273. ↑ Tiferet Yisrael Boaz Tamid there Ot 1, and there in the opinion of Rashi Berachot 11b s.v. U'Verkat.
274. ↑ See also Tefillah.
275. ↑ Rambam Tefillah 3:1.
276. ↑ Rosh Berakhot Perek 4 Siman 1.
277. ↑ Rosh ibid., and ibid. Siman 20. And see also Heir HaMizrach Tziyon 36 and onwards, and see Tamid.
278. ↑ See Tziyon 6 and onwards. Tur Orach Chaim 89. And see Rosh ibid. Siman 1, that similarly we find regarding the end time of the Shacharit prayer, that it is equal to the end time of the Tamid of the morning, see Tziyon 310 and onwards.
279. ↑ See Rosh ibid. Siman 1: From when the lightning of the dawn rises and it shines etc., and ibid. Siman 20: From when the pillar of dawn rises; see Rabbeinu Yerucham Toah Orach Chaim 53 Part 3: From when the lightning of the dawn rises and it shines etc.; Tur Shulchan Aruch ibid. 1. And see Magen Avraham ibid. Sif Katan 1, and likewise in Beit Yosef ibid., that even the Rishonim in Tziyon 283, who wrote that the time is at the pillar of dawn, their intention is to the lighting of the eastern sky. And see Rabbeinu Yerucham ibid., and Beit Yosef ibid. in his opinion, that it is understood that the time of the pillar of dawn and when the eastern sky lights up, is the time when one can see his friend at a distance of four cubits and recognize him, and this is what they said in Berakhot 9b, according to those who learn so: for prayer like others, meaning that the time of prayer is at the time of recognition, which others mentioned in the Baraita there in another matter, and see also Kriyat Shema, and see Tziyon 292, another explanation in the words of Rabbeinu Yerucham.
280. ↑ Bach ibid. Siman 1; Magen Avraham ibid. Sif Katan 1.
281. ↑ See also Tamid, and see Tziyon 284.
282. ↑ See Biur Halacha ibid. Dibur HaMatchil "Ve'im Hitpalel".
283. ↑ See Tosafot Berakhot 30a in the name of R"Ch, and Rambam Tefillah Perek 3 Halacha 7, who wrote that the time begins at dawn, and did not write the lighting of the eastern sky, and Magen Avraham Siman 89 Sif Katan

3 in their opinion, and see Tziyon 279, that it is understood in their opinion; Pri Chadash ibid. Siman 1 Dibur HaMatchil “Ve’im Hitpalel”. And see Biur Halacha ibid.

284. ↑ Magen Avraham ibid. and Pri Chadash ibid. And see also Tamid, that although this is the beginning time of the Tamid according to the basic law, they instituted not to slaughter it until the eastern sky lights up, lest they err and slaughter before dawn.
285. ↑ Rambam Tefillah Perek 3 Halacha 7. And see Rashi Berakhot 30a Dibur HaMatchil “Havu”, and Tosafot ibid. Dibur HaMatchil “Avuha”, in his opinion, which implies that one who prays before dawn fulfills his obligation, and see Tosafot ibid., who wonders.
286. ↑ See above.
287. ↑ Tosafot Berakhot 30a Dibur HaMatchil “Avuha” in the name of R"Ch; see Rosh Berakhot Perek 4 Siman 20 in the name of R"Ch.
288. ↑ See below.
289. ↑ Rosh ibid. Siman 1, and Divrei Chamudot ibid. Ot 1 in his opinion; Tur Shulchan Aruch ibid. 1 and Mishnah Berurah ibid. Sif Katan 4 and Biur Halacha ibid. Dibur HaMatchil “Yatza”.
290. ↑ See Rambam Tefillah Perek 3 Halacha 7, and Divrei Chamudot ibid. in his opinion; Tur Shulchan Aruch ibid. 8.
291. ↑ See Berakhot 30a: Avuha D’Shmuel and Levi, and Tosafot ibid. Dibur HaMatchil “Avuha” and Rosh ibid. Siman 20 in the name of R"Ch.
292. ↑ Drisha ibid. Ot 1, in the opinion of Rabbeinu Yerucham in Tziyon 279, and in his opinion there are three times, the best is to pray with the sunrise, and initially from recognition, and after the fact from dawn. And see also Kriyat Shema, on the exact time of recognition.
293. ↑ Pri Chadash ibid. Dibur HaMatchil “Ve’im Hitpalel”, and in his opinion there are three times, the main mitzvah is with the sunrise, and initially it is possible even earlier, from when the entire eastern sky lights up, and after the fact from the beginning of dawn.
294. ↑ Tziyon 231 and onwards.
295. ↑ Rabbi Chiya bar Abba in the name of Rabbi Yochanan in Berakhot 29b.
296. ↑ Rashi ibid. Dibur HaMatchil “Im”.
297. ↑ Psalms 72:5. Rabbi Zeira in Berakhot ibid.
298. ↑ See Rashi ibid. Dibur HaMatchil “Yira’ucha”; see Tosafot Yoma 37b end of Dibur HaMatchil “Amar”; Rosh Berakhot Perek 1 Siman 10. And see Rashi Berakhot 9a, another explanation in the interpretation of the verse, and see also the sunrise and see Kriyat Shema.
299. ↑ Rashi Berakhot 9b.
300. ↑ Rashi ibid. 26a.
301. ↑ Baraita Berakhot 9b, and similarly Rabbi Yohanan there and there 20a; Yerushalmi Berakhot 1:2.
302. ↑ R"T in Tosafot Yoma there.
303. ↑ Mishnah there 28b.
304. ↑ Abaye bar Avin and Rabbi Hanina bar Avin in Berakhot 29b.
305. ↑ Rashi there s.v. she-eino.

306. ↑ Rambam Tefillah 3:7; Shulchan Aruch Orach Chaim 89:1. And see Siddur Rasag Tefillat HaShachar for an individual (p. 13): The beginning of sunrise everywhere is the beginning of the times for reading and prayer, and let not one who is able to perform them delay them, and one who is delayed by some hindrance or is not pure, can pray until the end of the fourth hour.
307. ↑ Rosh Berakhot 4:1; Tur Orach Chaim there.
308. ↑ See Seder Rav Amram K"S and its blessings; see Mahzor Vitry 1; Rabbeinu Yerucham Toah 53:3.
309. ↑ Meiri Berakhot 9b.
310. ↑ Baraita Berakhot 26b: It was taught according to Rabbi Yehoshua ben Levi.
311. ↑ See Tamid. Mishnah there 26a, and Baraita there b. And see Chatzot Tziyon 43.
312. ↑ See Berakhot 26b, doubt in Rabbi Yehuda's opinion whether "until" includes or not, and there and there 27a, where it was resolved that "until" includes.
313. ↑ Psalms 55:18. See Tziyon 13 and onwards.
314. ↑ Sheiltot Lekh Lekha Sheilta 8.
315. ↑ Rav Kahana in Berakhot there, and Rashi there s.v. halacha; Rambam Tefillah 3:1; Tur Shulchan Aruch Orach Chaim 89:1.
316. ↑ See Rambam Tefillah 3:1, and Tur Orach Chaim 89, and Beit Yosef there in their opinion, and it is also inclined in the opinion of Rif Berakhot 26 (18a) and Rosh there 4:1; Shulchan Aruch there 1, and Mishna Berurah there 6. And see Berakhot 28a: Rabbi Elazar said anyone who prays the morning prayer after four hours according to Rabbi Yehuda, about him the scripture says (Zephaniah 3:18): "I have gathered those who mourn the appointed times from you," and Rashi there in his explanation, that because they missed the appointed times of prayers and festivals, they will mourn and be gathered and consumed. And see Chatzot Tziyon 45.
317. ↑ Siddur Rasag p. 31. And there p. 13, that if he prayed afterwards, it is not considered a mitzvah for him but an addition.
318. ↑ Rema in Shulchan Aruch there. And see Bach there and Mishna Berurah there 7, that there are those who say that even in the half-hour after midday it is possible to pray Shacharit.
319. ↑ Tziyon 132 and onwards.